

THE NEW TEMPLE

(Continued from Page 1.)

sation of the Grand Master of the Grand Lodge of California, delegating W. F. Allen, P. M., to lay the cornerstone of the new Masonic Temple.

List of Members of Lodge Le Progres de l'Océanie No. 124 F. & A. M. List of Members of Kamehameha Lodge of Perfection.

Proceedings of Grand Lodge of California of 1891.

Hawaiian Almanac and Annual for 1892 and 1893, compiled by Thos. G. Thurman.

History of the Hawaiian People, by W. D. Alexander; Tourist's Guide Through the Hawaiian Islands, by H. M. Whitney.

Compiled Laws of 1894.

Seventh Volume Hawaiian Reports.

Report of Chief Justice to Legislature of 1892.

Constitution of the Hawaiian Kingdom, signed by King Kalakaua in 1887.

Report of the Minister of the Interior to the Legislature of 1892.

Copy of Catalogue of Library of Supreme Court.

Copy of Rules of Supreme Court.

Session Laws of 1890.

Act to Re-organize the Judiciary Department.

Report of the President of the Board of Health.

Report of the President of the Board of Education.

Review of the Honolulu Water Works by J. C. White, Superintendent.

Report of the Chief Engineer of the Honolulu Fire Department and of the Superintendent of the Honolulu Water Works to the Legislature of 1890.

List of the Cabinet; list of the Supreme Court; list of Government officials, Heads of Departments.

Daily Bulletin of December 16, 1892, containing a specified list of objects transferred from the cornerstone of former Masonic building to the receptacle of the corner-stone of the new Masonic Temple.

Local English and Hawaiian Papers.

Masonic Diploma of King Kalakaua.

Complete set of Hawaiian postage stamps, postal cards and envelopes, issues since 1875.

Hawaiian silver coins, \$1, 50c., 25c., 10c.; office of King Kalakaua.

Planters' Monthly for November, 1892.

Programme of the Ceremony of the Laying of the Corner-stone of the new Masonic Temple, December 27, 1892.

After an ode was sung by the choir, the architect P. M. Clinton B. Ripley distributed the working tools among the Grand Officers, giving the trowel to Grand Master P. M. William F. Allen; the square to the Deputy Grand Master; the level to the Senior Grand Warden, P. M. Theodore F. Porter, and the plumb to the Junior Grand Warden, P. M. William M. Graham. These officers then descended from the platform to the stone and placed themselves around it according to the Masonic ritual.

After the cement had been spread on the lower stone, the Grand Master directed the upper stone to be lowered to its place which was done at three separate intervals and at each stoppage the brothers gave the grand honors.

When the stone was properly adjusted the Grand Master pointed the cement upon the edges of the stone and the usual ritual was proceeded with until the tools were returned to the architect, after which another ode was sung by the choir.

Grand Master Allen then introduced Hon. Paul Neumann, the orator of the day, who delivered the following eloquent oration:

THE ORATION.

MOST WORKSHIPFUL GRAND MASTER, YOUR MAJESTY, BROTHERS AND LADIES AND GENTLEMEN:

This is the era of terribleness. We desire to waste no time and that which is to be said on any occasion must be said briefly, provided that brevity does not detract from the solemnity of the occasion or mar the purport of the speech.

The paragraph on the newspaper epitomizes the information which he gives us, that we may glean without waste of time what is necessary or interesting to know of the happenings of the day, and he is appreciated. The speaker of the day who says that which he is called upon to say without waste of words or time deserves also appreciation and praise.

Let me then, in accepting the honor of addressing this goodly assemblage, make up by the brevity of the discourse for other defects.

Not only to the members of the Hawaiian Lodge of Masons, but to our fellow citizens, this ceremony is of interest. With this ceremony is inaugurated further advancement of our town as well as a manifestation of the prosperity of our Order and our Lodge. On the 12th day of our Lord, 1892, in the year of our Lord 1892, over forty years ago, an application was made to the Grand Lodge of Freemasons of California for a dispensation to open a lodge of Masons in Honolulu under the name of Hawaiian Lodge.

A few months later, on the 5th day of May of that year, a regular charter was granted to that lodge giving it a lawful standing throughout the world.

The lodge then began its masonic work and while its meeting place improved in appearance from time to time, and while it could boast of the possession of its own house, many of the members deemed the accommodations insufficient. Hence arose the intention which we are now carrying out, of erecting a place where we find room not only for our masonic work, but also for social converse.

For more than forty years our lodge has been in existence, maintaining the rites and principles of the ancient craft without a taint upon its membership or work; without strife, without enmity, without ill-feeling, but in undisturbed

harmony has this lodge done its work during all that length of time.

The records of this lodge are but part of the evidence of the good done by it, and its situation upon the confines of the world of our European and American brethren has given additional value and weight to all the charitable acts performed by this lodge and its individual members.

In former days when the communication between these Islands and Europe and America was scant and irregular, it must have been a great comfort for the stranger brother landing upon these shores to find a lodge of brothers of the mystic tie to welcome him.

To find men with whom he could fraternize, and who in a measure lessened, under the shelter of the lodge, that sense of loneliness and dejection of spirit which is so often caused by the absence of relatives and friends. It is one of the boons which masonry grants, that wherever we go, even in the furthest regions of the world, where all whom we meet are strangers, there is usually some one found who is attached to us by the bonds of masonry; with whom we can find a home; whose presence gives us a feeling of security and lifts the weight of loneliness which would otherwise depress us.

We as Masons do not ask charity. There is no grudging obligation on the part of a brother mason to assist us by diminishing his own means. Masons do not trade or speculate upon those obligations which we assume so freely and willingly.

Doubtless there are men who have joined our order for purely selfish ends. Doubtless there are men utterly worthless who have gained admission to our house, who have by their subsequent conduct laid bare their worthlessness to the masonic and to the outside world. It is a consoling fact that they are not many in number and it is a consoling fact that they do not stay with us after they are found out.

Such mistakes as the admission of persons of that class are sometimes unavoidable. Let us be warned to exercise the utmost caution in the selection of those who seek admission, and let us hope that when we are installed in this new house no covans will gain access to our family; that none but those who are found worthy and well qualified will be permitted to join us.

Before the institution of our lodge the Order was represented here by our sister lodge Le Progres de l'Océanie, under the jurisdiction of the Grand Orient of France. If information is correct, this lodge was opened in 1842, ten years before the birthday of Hawaiian Lodge. In those days I am told, they had no lodge room on shore, and the earliest meetings of this venerable lodge were held on board of the ship of Captain Letellier, who was authorized to institute the lodge. From that time on many of our best appreciated fellow citizens became members of Le Progres. Some have joined the silent majority, a goodly number remain and sustain our ocean-born sister. We welcome them to-day in the true masonic spirit, to join with us in this important celebration and hope to see them share in whatever good may be the outcome of our present undertaking.

This day, my brethren, is a day of justifiable pride to us. On this, our masonic holiday, is laid the corner stone for the new temple of our lodge.

This building which is to adorn our town by its outward beauty.

This building wherein the social and moral virtues inculcated by masonry are to be, and will be practiced and maintained.

This Building, from whose portals will issue messages of fraternal love and deeds of charity, and assurances of loving consideration, to the members of the craft and assurances of good will toward all men.

To those of our guests who are not connected with the order, a few historic facts relating to our order may prove interesting. Our association of so called speculative masons is comparatively young in date, in so far as regards its direct influence upon civilization, education and sociality. It is known to have exercised such influence at the beginning of the 16th century or about four hundred years ago.

Free masonry existed centuries before that time. It originated by the formation of a guild of builders and institution of lodges, among whose members were apprentices, fellows of the craft and masters. It had its rules of government, its instructions and its signs and passwords, just as we have now.

The grand architectural monuments of the middle ages and of the time of the renaissance cathedrals, churches, palaces, bridges and other ornamental and useful structures were built by the most skillful workmen. Those who followed the vocation of masons and attained masterships traveled from one place to many other places where their skill and services were needed and prized.

As a passport recommending them for possessing the requisite skill and a stainless character, certain words and signs were imparted to them, by means of which they were sure of being accepted, though they came from foreign lands. These were the operative masons, and their art is called by us operative masonry in contradistinction from speculative masonry, to which we devote ourselves.

From the intermingling of operative masons with men, who though not of the craft, were imbued with the love and appreciation of the arts and sciences, and especially of architecture, our modern or speculative masonry took its rise. This latter art and science did not aid in the erection of beautiful edifices and structures, but set for its task to make man better and more perfect, and in him to raise an edifice worthy of acceptance by the Great Builder of the world.

In the same manner wherein the benefits mentioned were bestowed upon operative master masons, so in speculative masonry, those members who are sufficiently advanced in worth and knowledge receive tokens and signs by means of which they can make themselves known as masons at home and abroad.

Even in foreign parts and where they are unacquainted with the tongue of the land they can by those signs and words gain recognition and claim as a right the assistance and protection of the members of our order. You may think that a keen and shrewd observer could accidentally or surreptitiously obtain those signs and tokens which are simple indeed, but nothing is more difficult than for an imposter to continue his imposition for any length of time.

From this by no means lowly source then sprang this institution of Freemasonry, and naturally it adopted for its symbols many of the tools of operative masons.

For instance the twenty-four inch gauge which is to teach us the proper division of the hours of the day allowing

one-third to the service of God and charity, another third to our usual vocations and another third to refreshment and repose.

Again the plumb, a symbol to teach us to walk uprightly in the sight of God and man; the square to teach us to practice honestly in all our dealings; the level to remind us of the right of all mankind to equal consideration.

We have also our traditions. The outside world derides them as mythical and puerile, but we find in them sublime teaching; we find in them ethics far above any other except the gospel; we find in them thoughts above sublimity aspirations; we find in them a guide and inspiration to the noblest efforts of humanity.

If we believe those traditions feeling and knowing that their influence works good, why should the outside world object?

In every word, in every legend, in every charge and in every lecture in Masonry nothing is contained except that which makes man purer and better.

All our lore teems with admonitions to be charitable, to be just, to be honest, to be temperate, to be loyal, as men and as citizens.

Then if we choose to place the beginning of our institution as coeval with the beginning of the world, or with the building of the temple at Jerusalem, or with any time, and accept that as an esoteric fact, whom does it concern?

It is only the purposes of Masonry which may concern the world at large.

What are those purposes? Essentially these: To command the practice of charity, not in its narrower, but in its broader application; to improve the mind and to preserve the morale of the members.

To promote good fellowship and fraternal love among men who are not bound thereto by blood relationship.

To remove irritating differences created through diversity of nationality or religion. To bring all our fellowmen, as far as possible, to a recognition of the brotherhood of mankind and of the necessity and propriety of goodwill among all men and nations. To enable us by precept and example to curb our passions, repress our selfish aims and learn to practice that consideration toward others which is a distinguishing mark of gentlemen.

These aims are noble and high enough to condone for the slight offence of pomp in our traditions, in our rites and in our regalia. There is a seriousness and solemnity in our work which may well exclude the commonplace from our ceremonies.

The site upon which our temple is to stand is connected with some historic reminiscences of the town of Honolulu. Upon this land, where a few months ago the cove of our good friend Dr. McGrew was wont to chew the solitary cud and where now the busy noise of the builders resounds, stood in olden times a Temple of Thespis devoted to the drama and to music.

In that house many of the masterpieces of the poets were presented for the instruction of the art-loving citizens of Honolulu; in it were heard beautiful strains of music, and delightful songs of some of the great artists of the day.

In that house were evoked touching memories of homes and of loved ones far away from this Ultima Thule of Western civilization.

What more appropriate site for our Masonic temple could have been chosen? As fellowcrafts we were bidden to cultivate the seven liberal arts, among them grammar, rhetoric and music. And is there not, moreover, in the Master's degree a drama? A drama most closely and intimately connected with the traditions of our order.

A tragedy of deepest pathos which calls forth the heartfelt pity in the breast of the initiate, but which bears with it a solemn lesson of resurrection and immortality.

A drama whereof the moral is that man may perish, but that his spiritual part and his virtues, that fidelity, truth and love remain imperishable.

Our ancient and honorable order has had the reproach laid at its door that it indulges in useless and childish mysticism. Who that understands the deeper import of our legends and the beautiful and comforting lessons which we gain from them, will echo the accusation?

Has not the Saviour spoken in parables? Are the poems of the inspired writers without merit and of less value than because the noble thoughts in them appear in attractive disguise?

There may be myths and fictions in our ritual, but they detract nothing from the noble aims and aspirations of our institution. Our Order has been accused of fomenting discontent, undermining religious faith and creating dangers for States and Churches. How far from the truth is this. One of our earliest instructions enjoins obedience to the law, loyalty to the country, forbearance with those who differ from us in creed.

Henry de Beaufort, the Cardinal of Winchester, succeeded in suppressing the meetings and conventions of Masons during the minority of Henry the VI. of England. After the King attained his majority he not only caused this order to be repealed, but became a member and a patron of the Freemasons, and his successor, Henry the VII., was one of the Grand Masters of the Order.

In 1799, when secret political societies mainly of anarchists, sprung up like mushrooms, a prohibitory law against secret societies was enacted by Parliament, but the Masonic Order was honorably excepted from its provisions, showing pretty clearly that our Order has not favored disloyalty or lawlessness.

The fact that Masonic tenets discountenance bigotry and intolerance has created prejudice against masonry in the minds of bigots and fanatics, and those who weakly follow them. Our Order has been accused of exerting deleterious influence upon us in our public relations and functions.

Those who are of us know how groundless those charges are. They know that we are taught to fulfill our duties with unswerving rectitude and impartiality, but always with charity toward the weak and erring. We do not countenance oppression, or cruelty, or crime, or vice in our Order, but in the exercise of that virtue which is the foundation and reason for the existence of Masonry; in the exercise of charity, we try to save, to redeem, to console, to encourage the erring brother, without, however, interfering with human justice.

This is not a defense against cavilers. In the consciousness of the probity of our aims and deeds, our Order needs no defense. The binding force which unites us as though we were brothers by blood and affinity, is charity, the ever recurring lesson in our Masonic life is to restrain our passions and that to curb that strongest of our impulses—our selfishness. We have been accused of exclusiveness. As

in natural relationship, we usually give greater scope to affection and consideration to our relatives, so it is true that in our Masonic relations we are more strongly inclined to those who are accepted in our brotherhood, than to those who are not bound to us.

The reason of this is not only that we expect and know ourselves to be entitled to reciprocal consideration, but because we are assured that those whom we aid, comfort and sustain are generally worthy of it.

Mistakes may occur. All human schemes and contrivances are imperfect. Perfection by the grace of the Grand Master of the Universe we may, and hope to attain hereafter—not in this life. But as a system to join in universal brotherhood all free, educated, virtuous and unselfish men regardless of religion, regardless of nationality, regardless of station, regardless of wealth—none other has ever approached Freemasonry in promise or for hope of fruition.

No other attempt has ever been made by the civilized part of the human race to smooth the approach of man to man in fraternal affection and loving forbearance, and to carry out Christ's commands of love for our fellow men.

The tender solicitude of Masons for unfortunate and sick brothers, and for the widows and orphans of departed members of the order; the ready and gracious help and consideration which they accord to brother Masons who are strangers; the patient forbearance which they show to weak and erring brothers who are not past redemption; the courteous deference to those who are of different creeds, political opinions, or nationality, all these are the result of Masonic teaching.

Nor do we confine our charitable acts to our own Masonic family exclusively. Whenever and wherever the cry of distress proclaimed a public calamity, the Masons were in the van with others in procuring and carrying relief to the stricken communities.

Whenever and wherever institutions for the advancement of education or the relief of the sick were created by public contribution, the Masons stood side by side with other generous men in promoting the work.

If such is the effect of Masonic lessons, we can well overlook the scoffs at our claims for antiquity, at our peculiarities of ritual and language, and at our harmless pomp.

Upon the heaven implanted foundation of charity our house is built. Not alone that charity which is prompted by the sight of suffering and misery, not alone that charity which is evoked because we feel that fate has dealt more kindly with us than with those whose misfortune appeals to our generosity, but that higher charity which in the words of the gospel covereth a multitude of sins.

That charity which leaves pride behind, and making us conscious of our own transgressions, induces us in an humble spirit to crave forgiveness for our own failures, whilst we hold out a helping hand to those who are weaker and more needful of help than ourselves.

That charity which raises us to the level of the angels, and appeals to the all-merciful Creator to take into account our good intent, and not to score against us our shortcomings.

Then let this house when built become the abode of harmony and virtue, and in its halls and everywhere let sweet charity continue to move us to good and acceptable deeds, that our course as men and Masons may gain approval above and appreciation here.

After the oration the hymn "Old Hundred" was sung by the choir, the audience joining in the singing. The ceremonies were terminated with a benediction by the Grand Chaplain.

List of Members.

Following is the list of members of Hawaiian Lodge No. 21 F. & A. M.:

PAST MASTERS—William Fessenden Allen, Albert Francis Judd, George Everett Howe, Robert More, William Montrose Graham, John Adair Hassinger, Alexander Mackintosh, H. C. Cunningham Porter, James Melville Monsarrat, John Phillips.

PAST MASTERS OF OTHER LODGES—William Henry Cornwell, Clinton Briggs Ripley.

MASTER MASONS—William George Ashley, Frank Bond Auerbach, Stafford Lapham Austin, George Charles Beckley, William Siegfried Bohm, James Harbottle Boyd, Malcolm Brown, George Watson Brown, John Henry Bruns, Franz Buchholtz, Thomas Campbell, Charles Jerome Campbell, Samuel Morris Carter, Robert Catton, Archibald Scott Cleghorn (Trustee), James Henry Cummings, Jr., Maximilian Ekkart, Henry English, George Robert Ewart, John Farnsworth, Abraham Fernandez, Gilbert Foote, Archibald Forrest Gillilan, Maurice Goldberg, Warren Goodale, William Warren Goodale, George Gray, James Gregory, Moses Edward Grossman, Charles Hammer, John Henry Harrison, George Heinemann, George Clinton Hewitt, William Lewers Hopper, Joseph Hyman, William Johnson, Christopher Johnson, John Griffith Jones, John Walter Jones, Thomas James King, Axel Ferdinand Linder, Adam Lindsay, Joseph Musgrave Little, Thomas Walker Lishman, Morris Louissou, William Francis Love, Alexander McGregor, Hugh Edward McIntyre, John Melanphy, Herbert Drew Monachesi, Halvor Myhre, Paul Neumann, Henry Julius Nolte, Samuel Parker, John Henry Paty (trustee), Caspar Fitting Phelps, Henry French Poor, James William Pratt, Jay Harry Reist, James Robert Renton, Simon Roth, Allan Ritchie Rowat, Frederick August Schaefer, Maximilian Schlemmer, Oswald Scholtz, Alan Briggs Scrimgeour, John Cooper Searle, Alfred Shepard, Henry Smith, Thomas Smith, William Graham Smith, David Bowers Smith, John Samuel Smithies, Thomas Sorrenson, Edward Streib, Frank Strobach, John Stuppelbein, Sydney Bourne Swift, Thomas Tanant, Edward Davies Tenney, Alfred Newton Tripp, Lewis Farrant Turner, Elmer Ellsworth Wade, Charles Frederick Wall, Kenneth Robert Gordon Wallace, William Weight, Harris Barnes Wentworth, Gideon West, John Corbet White, William Luther Wilcox, John Knights Wilder, Gerrit Parmile Wilder, Robert Barker Williams, Clifford Brown Wood, Henry George Wootten, Henry Fletcher Worth.

FELLOW CRAFT MASONS—Elmer Ellsworth Conant, James Fair.

ENTERED APPRENTICE MASONS—

Daniel Paul Rice Isenberg, Rolando Kuehn, Arthur Porter Peterson.

The Committees.

The gentlemen on the following committees deserve great credit for the success of the day. Under their careful management not a hitch of any kind occurred, which is saying a great deal when the important duty which devolved on them is considered.

COMMITTEE OF ARRANGEMENTS.—Henry E. Cooper, Thomas E. Wall, James A. King, C. B. Wood, and Charles J. Campbell.

BUILDING COMMITTEE.—F. A. Schaefer, Robert Catton, P. M. Rev. Alex. Mackintosh, Charles Hammer, P. M. T. C. Porter, M. N. Sanders and J. K. Wilder.

Installation of Officers.

As soon as the ceremonies were completed, the Masons formed line and marched to the old hall, preceded by the Hawaiian Band. At a meeting, afterwards held, the following officers were installed for the Masonic year:

HAWAIIAN LODGE No. 21, F. AND A. M.—Andrew Brown, W. M.; John Harris Soper, S. W.; Henry Ernest Cooper, J. W.; Walter Montais Giffard, Treasurer; Thomas Edward Wall, Secretary; Alexander Mackintosh, Chaplain; James Anderson King, Marshal; Clarence Linden Crabbe, S. D.; Milton Nelson Sanders, J. D.; Archibald Forrest Gillilan, Steward; Chas. Jerome Campbell, Steward; John Morris Angus, Tyler.

THE NEW TEMPLE.

Description of the Building Now Being Erected.

Appended will be found a brief description of the new Masonic Temple now in course of erection at the corner of Alakea and Hotel streets. Mr. C. B. Ripley is the architect.

In the erection of a new Masonic Temple the problem given by the Building Committee to their architect to solve was to design a building which should have an exterior suggestive of the character of the building, pleasing in its outlines, inexpensive in detail, and with interior arrangements fully up to all the requirements of the Craft. Lava rock was selected as the material for the construction of the building, because it possessed a beauty and richness in itself that no elaborate ornamentation in other material could give, and thus the exterior is almost wholly devoid of ornamentation, the details being simple but effective, the general design being an adaptation of the recent use of the Renaissance style of architecture, so far as it could be made available, the strictest economy in expenditure being required in everything except that which appertained to the solidity and durability of the structure.

The first floor contains five suites of offices, each suite having two large well lighted and well ventilated rooms connected by sliding doors. Each suite of rooms having front and rear entrances and having stationary wash-basins and electric lights. There is a broad veranda in front protecting these rooms from the glare of the sun, and making them most desirable for private apartments. And at any time in the future when there is a demand for stores in this locality the partitions dividing the rooms of each suite can be removed and stores second to none in Honolulu are available.

The second floor is to be used entirely for Masonic purposes. The entrance is through two large arches in the tower at the corner of the building into a vestibule with tiled floor up broad stairs, and landing in an entrance hall on the second floor. From this hall access is had to the Tyler's room 18x30 feet with a ceiling 20 feet high and galleries on two sides. From the Tyler's room double doors admit to the Lodge room 32x54 feet, the ceiling being 20 feet high at the sides and 25 feet high in the center. This room is thoroughly ventilated and in the warmest nights will be found delightfully cool and pleasant; it has large windows on three sides arranged to open at any point desired, giving fresh air without draughts, and with the system of ventilation used in the ceiling and apex of roof above, this room will be a model lodge room. Connected with the Tyler's room and by separate entrance with the lodge room are the ante-rooms required by any of the Masonic bodies. Beyond the Tyler's room and connected with the same by sliding doors, 14 ft. wide, is the banquet hall, 20x30 ft., with a reading room, 13x13 ft., adjoining, both well lighted and ventilated. Special care has been given to the arrangement of that part of this "Masonic Home," in which the members spend the hours while "called from labor to refreshment." From these rooms exit is had to the hall and stairway, also the lavatory, which contains every convenience that the best modern plumbing furnishes. Rooms for the storage of the paraphernalia used by the different Masonic bodies are arranged on the third floor, which occupies a portion of the building. Every window is to be supplied with patent sliding blinds, the entire building to be lighted with electric lights.

This Masonic Temple is being built for the future as well as for the present. The materials for its construction are the best and most durable; the workmanship called for is to be first-class, and the architect is employed to give every detail the most careful supervision, so that nothing may be left undone which shall add to the strength and beauty of the structure; and that the work of Hawaiian Lodge in "operative masonry" may be as successful as it has been in "speculative masonry" must be the wish of every citizen of Honolulu.

Have your Christmas presents marked with your name in gold letters. GAZETTE building.

GRAND : CELEBRATION

OF

ALL NATIONS,

"Christmas Carols"

COMMON SENSE GIFTS,

A Word to the Wise is Sufficient.

Presuming you are asking yourselves how you can buy satisfactory presents for friends and relatives, without too heavy a drain upon your purse, we issue this announcement to solve the problem for you, and to put you in the way of doing your Christmas shopping with pleasure, satisfaction and economy. Its just as easy to select a useful gift, as to choose the ornamental only, a little common sense and judgement, and a glance at our establishment and the immense display of useful as well as Ornamental Holiday Goods will convince you at once, that it will be to your advantage, to thoroughly inspect our goods, before purchasing elsewhere. If you are looking for Handkerchiefs (here are some pointers.) We are selling quantities of neat white embroidered Handkerchiefs, also delicate, narrow colored border at 20 cents; our 25 and 35 cents ones, are very pretty nicely embroidered, also fine linen, narrow hem at the same price, these are positive bargains, in fact the best value ever offered. If you'd like a dainty silk Handkerchief, we have them all the way from 35 cents to 75 cents each, embroidered or drawn work, in the latest designs. If you'd like something more elegant we can suit you. Mexican drawn work and real lace, choice goods, at reasonable prices, a few dainty Handkerchiefs in a plush or silk hand-painted case is always an acceptable gift. Did you say Kid Gloves? We are offering a good mousquetaire undressed Kid Glove for one dollar, in fact we have a large stock of Kid Gloves, for driving, street or evening wear. Fans and satchels, and all the usual novelties in plush goods, toilet and manicure cases, etc.

Silk, crepe, and Roman Sashes. Stylish Coats for Ladies and Children, from \$2.75 and upwards. Elegant Parasols and and gents Silk Umbrellas, Fancy Ties, and chair drapes, Lace Bed Sets, (shams and spread) and fancy table covers. Among our pure linen goods, are drawn hem Tea-cloths, table runners, and extra wide, and extra long sideboard scarfs, with hem fancy drawn work. A few novelties in Leather Goods, among which are Purse and Card Case in sets would be an acceptable gift.

Our Dress Goods Department has been replenished, we have all the latest novelties in fancy striped, all wool plaids, besides our regular stock of staples (samples will be cheerfully sent upon application). We can sell you a Silk Dress (if you have your choice of a Christmas Gift) from ten to fifty dollars a dress, and give you a variety of colors to select from. A stylish Hat is quite an essential factor in the make up of a fashionably attired lady, in fact a stylish Hat or Bonnet, gives tone and finish. We always have the very latest fads in Millinery, and with our immense variety can suit the most fastidious. Special Bargains in Children's hats and ladies Tom Tugs.

Special attention given to Island Orders, which we shall endeavor to fill with the utmost care.

Terms—Parties not having an account with us, will please forward draft when ordering goods.

N. S. SACHS,

104 Fort St. - Honolulu.